THE LATTER-DAY SAINTS'

MILLENNIAL STAR.

"*Repent: for the kingdom of heaven is at hand.*"—JESUS CHRIST.

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THE MORMON DILEMMA.

DESPITE all exhortations of religion to humility, it is in human nature to feel, at least occasionally, a quiet internal satisfaction in contemplating those sinners whom we consider so very bad that we can esteem ourselves certainly better than they are. Perhaps no small portion of every man's religion consists in the pious resolution to

"Compound for sins we're inclined to,
By damning those we've no mind to."

And when one is in that humor it is very convenient to have a sort of storehouse of admitted historical wretches from among whom one can select a fit subject to maul and buffet, instead of getting into quarrels by pitching into one's own living neighbors. Among these moral conveniences Philip II, of Spain, has always been one of the most useful. It is true that Prescott had done something towards whitewashing him, but Motley's gaudy phantasmagoria on the Dutch Republic had restored the original black of the picture, and any one disposed to relieve his liberal and philanthropic soul of any accumulation of moral bile, could safely pour it all out on the head of the husband of "Bloody Mary," the monarch whom those benighted Spaniards call Philip the Wise.

This sombre gentleman had his Utah. In almost inaccessible mountains near his most exposed maritime frontier lived several hundred thousand Moors, his subjects, but believing in a different religion and practicing a plurality of wives, a most shocking offence in the eyes of a ruler whose weakness was only for a plurality of mistresses. These Moors were remarkably industrious, frugal and orderly; in these qualities they strikingly resembled our own Mormons. (Whether polygamy has any tendency to foster these useful virtues we do not pretend to decide; possibly a plurality of mothers-in-law leaves the husband no resource but to drown his domestic cares in hard work, neither Mormonism nor Mahometanism permitting the solace of hard drink.) The virtuous Philip determined not to permit any such licentiousness under his flag. He accordingly first worried his Moors into rebellion and finally expelled them from his dominions.

Most of us have been taught that in all this Philip did a very cruel and very foolish thing. When the changes are rung on "decrepit old Spain," we always hear of the expulsion of the Moors as one of the causes of the sudden decadence of that once prosperous and powerful realm. Very sage counsel is given the dead monarch; a mild policy and eloquent missionaries, with the influence of the surrounding civilization, he is told, would gradually have assimilated these Moslems to their neighbors, and preserved for Spain a most useful portion of her population.

Our Radical rulers seem disposed to deal with our Moors after the fashion of the wise-acre monarch of Spain. We do not propose to discuss the wisdom of their policy of pains, penalties and calling out of troops. Possibly the whole question of polygamy could be effectually disposed of by laws ignoring all wives of a Mormon except his first, just as it disposes of the six sweethearts whom a Washington letter writer not long ago accused a Congressman of having provided for as government female clerks. But if our rulers determine on a Mormon war, Puritanism should at least tell us how to behave hereafter towards the memory of Philip II. Are we to recant all that English literature has been writing of him for three centuries past, and regard him as a precocious political genius who in the wild glens of Granada gave the lesson which Sheridan is to repeat in the mountains of Utah? As in duty bound, our schools and colleges will have to reform their text-books and praise the virtues of the Christian statesman of Spain, who, with his own niece for his queen, yet had such a horror of his Moorish subjects' polygamy, that he devastated one of his fairest provinces to extinguish it.—*Missouri Republican.*

AN ACT TO REPLENISH BROTHELS.

The House Committee on Territories, of which that portentous statesman, Mr. Shelby M. Cullom, is chairman, has adopted an amazing method of obtaining useful information. Thinking it worth while to have some little knowledge of the facts in relation to the Mormon matrimonial system, before proceeding to reconstruct it, Mr. Cullom's committee caught a federal revenue assessor, named Taggart, and proceeded to catechize him. Said Taggart is not a Mormon. He is not a polygamist. He has been a resident of Utah less than a year. He despises the Mormons, religiously and every other way. And the Mormons, by his own showing, as cordially despise him.

Such is the witness upon whose too willing, but entirely unsubstantiated, statements, concerning a people among whom he has lived as a tax-gatherer a few months, a committee of wise Congressmen propose to predicate a most important act of legislation.

When some conceited Englishman examines America through the window of a railway coach, and goes home to write an exhaustive treatise on America and the Americans, sensible people laugh at him and treat his book as worthless. But when an egotistical revenue officer, who has lived a few months among the Mormons, comes to Washington, the zealous Mr. Cullom catches him, pumps out of him sundry guesses and conjectures concerning Mormon wives, and parades the mass of unmitigated trash as valuable and trustworthy information, such as would warrant a serious act of legislation. The Englishman, in his book, would cite Mr. Cullom's proceeding as proof of the utterly superficial character of everything, even of Congressional legislation, in America. And as regards Congressional legislation, the Englishman would not be far wrong.

Mr. Cullom's witness is a person of amazing versatility. He is by occupation a revenue assessor; by profession he is probably a bankrupt lawyer who has turned office-seeker; but withal, he is a physiologist, a philosopher and a doctor of divinity. He takes "the strong physiological ground that the Almighty himself has provided for the extinguishment of polygamy through the operation of natural laws." One would naturally ask, What, then, is the need that Congress should make any artificial law to extinguish it? If seventy-five in every one hundred children born in polygamy are males, it must be self-evident that polygamy is foredoomed to early extinction, for want of the most essential element of its existence. The whole surplus of old maids in all New England would be insufficient, if this revenue officer's statement be true, to continue

polygamy in Utah into the next generation.

But this revenue officer would pass Mr. Cullom's bill for the good effects it would have in sending adrift upon society a vast number of Mormon ex-wives and their young children. "Thousands of women with but one or two children apiece would take themselves out of the Territory as soon as they could get out." As most of these thousands have no friends who would receive and provide for them, they would go to replenish the alms-houses and brothels in the large cities. "They would be a hundred per cent. better off than they are now," Mr. Cullom's revenue officer thinks. Instead of living in a state where at least they can respect themselves and enjoy the colorable status of virtuous women, they would be reduced, by Mr. Cullom's bill, to the condition of social outcasts; mothers, yet neither wives nor widows; pariahs, at whom the finger of scorn would point, and to whom no door but that of the brothel and prison would open. Such is the dismal alternative which Mr. Cullom's bill offers to the women of Utah. Such is the "better condition" of which a brainless revenue officer prates, and which pharisees stand ready to applaud.

What wonder that the women of Utah should declare for polygamy rather than such a fate? Mr. Cullom's witness has no doubt that, if the question were submitted to the women of Utah, they would vote against Mr. Cullom's bill. It would be infamous to doubt it. Suppose the proposition were submitted to the wives of Chicago that their marriage relations should be declared null and void, and that they should take their children and go forth to struggle against the prejudices of moral hypocrites and the temptations of sin. Can any sane man doubt what their choice would be?

The proposition to undo what is already done in Utah is infamous. If Mr. Cullom's bill should become a law, it would be an *ex post facto* law of the worst character it is possible to imagine. It would be such a law as would curse the very name of virtue by consigning thousands of women to lives of shame and infamy.—*Chicago Times.*

WILL THE MORMONS FIGHT?

The excitement in Utah over Mr. Cullom's bill for the suppression of polygamy will be greatly intensified when the Mormons discover the actual provisions of the bill, as it has been amended by the Committee on Territories. After describing and declaring polygamy to be a crime, the amended bill provides that, for the enforcement of this law, the President shall send a sufficient body of troops to Utah; and, to this end, he is authorized to employ the regular army, and also to raise 25,000 militia in the Territory. It further provides that the property of any Mormons who may leave Utah on account of this law, or who may be imprisoned for resistance thereto, shall be taken and used for the benefit of the families of such Mormons.

This bill means war. Its terms and its provisions are in the nature of preparations for war. Its execution will assuredly be followed by war. Not only is the regular army to be ordered to Utah, but volunteers are to be called for, and these forces are to be placed under command of the experienced military officer (General Schaffer) whom Grant has just appointed Governor of the Territory.

As a preliminary to operations, Utah must, of course, be placed under martial law. No jury that could be found there would ever pronounce any Mormon guilty of the crime of polygamy. No jury, in fact, could be obtained fitted to serve as a body for the enforcement of this law. Either the President or Congress has the power of putting the Territory of Utah under martial law; and if Grant signs this bill, there need be no doubt that he will be prepared to exercise that power.

Those who may be declared guilty

of polygamy are to be imprisoned, and their property is to be confiscated. We estimate that the enforcement of these provisions would involve the imprisonment of over five thousand persons, and the confiscation of over fifty millions of dollars' worth of property. This confiscation is to be carried out under the pretext of affording support to the wives and families of the polygamic offenders; and it is to be carried out, whether they are incarcerated in prison or fly beyond the authority of the United States. We pronounce it a mere pretext to say that the confiscated property will be used for the benefit of Mormon wives and children. If the polygamic husbands fly from Utah, their families will undoubtedly accompany them; if the polygamic husbands are imprisoned (which is an absurdity), society will be utterly broken up and destroyed. In either case, the confiscated property would fall into the hands of the Gentiles, and this is doubtless the purpose of the bill.

Will the Mormons fight? Will they fly? Will they give up polygamy?

Fifteen years ago, when the Mormons had less than a quarter of their present strength, they showed their entire readiness to fight for their system. They met General Johnston's army in the mountains, harassed his advance on their strongholds, and, though matters soon came to a point at which warlike operations were stopped, they gave proof of their power to offer formidable resistance, as well as of their willingness to confront any enemy. Previous to that time, when in Nauvoo, they frequently displayed a similar spirit and purpose—having their troops always organized, and standing always in the attitude of Saints militant and belligerent. In fact, the Mormon Church and army have been "one and indivisible" from the time that they were both organized by the Prophet Joseph Smith.

We do not believe that any one who comprehends the system and spirit of Brigham Young, as he has kept them up for the last quarter of a century, can doubt that the Mormons are prepared to assume a belligerent attitude if the principles of Cullom's bill are enforced against them by military power. They will not give up polygamy, for they hold it to be as much a matter of divine revelation as any other doctrine of Mormonism. They will not resort to flight in the direction of Mexico or elsewhere—not, at least, until they have made an effort to hold their ground in Utah.

Congress should understand this, and the country should be warned of these things before the passage of Cullom's bill. There is danger that, after the circumstances of the case are developed, the government will be compelled either to back down from Cullom's ground or to undertake a "bigger job" than most people have any idea of. If we force them into a hostile attitude, the Mormons can give us a very disagreeable, a very wearisome, and tremendously expensive war. Cullom's bill provides for the employment of about forty thousand troops, partly regulars and party volunteers. The Mormons could give such a force two or three years' fighting, at an annual expense to us of not less than two hundred millions of dollars.

The government should not forcibly interfere with polygamy or Mormonism at all. The pacific forces are now in action that will make it impossible for polygamy to exist any great length of time.—*New York World.*

FITCH ON THE CULLOM BILL.

A SPEECH BY HON. THOMAS FITCH, OF NEVADA, DELIVERED IN THE U. S. HOUSE OF REPRESENTATIVES, FEB. 23, 1870.

[CONCLUDED FROM PAGE 246.]

Now, sir, section seven of this bill provides that the United States marshal and clerk of the United States court shall select the jury. It removes this delicate and responsible task from the usual arbitrament of

chance. It takes it from the judge who might be unwilling to pack a jury, even to convict a polygamist, and places in the hands of the ministerial and executive officers of the court the dangerous and responsible power of selecting a jury to pass on the lives and the liberty and property rights of the people. Why not do away with the farce of a jury draft and make the marshal and the clerk the jury? The result would be the same, and the process less troublesome and expensive.

I doubt very much, sir, if under the provisions of this bill a panel of thirty-nine men for grand and petit jurors can be obtained in Utah. Mormons are excluded from the jury, and the Gentiles are not numerous. Section ten of this bill provides that no person shall be competent to serve either as grand or petit jurors who believes in, advocates, or practices bigamy, concubinage, or polygamy; and upon that fact appearing by examination, on *voir dire* or otherwise, such person shall not be permitted to serve as a juror.

Webster defines concubinage as the act or practice of ameliorating the acerbities of bachelor life without the authority of law or legal marriage. These are not the exact words of Webster. His definition is a little clearer, but I prefer my form of expression. Gentlemen who wish to be entirely accurate can hunt up the authority.

Now, I doubt if thirty-nine men could be found in Utah able to take such an oath. Of course in the Springfield district of Illinois there would be no difficulty in obtaining a jury under such restrictions, though I fancy they would thin the panel even there. But Utah is a frontier community where men are not subjected to wholesome social restraints, and where, in this particular, at least, even they are singularly destitute of a shining moral example.

Section fourteen of this act places polygamy and concubinage upon a par with murder, in that it deprives the parties accused of these offences of the benefit of the statute of limitations. Permit me to place this law in working harness, that we may mark its operations and scan its harmonious proportions. A citizen of Sprinfield, Illinois, hitherto virtuous and respected, takes up his march across desert and mountain toward the golden land, and tarrying in the vicinity of Salt Lake City falls in with an emigrant train, and being decoyed by the wiles of some sun-bronzed and languishing Delilah departs from the path of rectitude. Years roll by. It is a wild sally of his youth, perhaps repented and forgotten, or, it may be, forgotten without the repentance. But, behold! after all these years complaint is made; a requisition issues; he is taken before a jury selected by a most responsible Salt Lake clerk or marshal, convicted of concubinage, and the next we hear of him he is at hard labor in a military camp, a ball and chain attached to his ankles, suffering the compunctions of an outraged conscience and studying the mysteries of that peculiarly impartial ethical code known as the Cullom bill—a bill whose triumphs will be seen on the deserted site where once flourished a deluded and misguided people.

Section nineteen is better than its predecessor, for it compels all officers, territorial or local, in entering upon their duties, to take an oath that they will not hereafter practice bigamy, polygamy or concubinage. Perhaps if such a law had been in operation fifteen years ago, one of the witnesses upon whose musty testimony the committee seem to have relied would not have remained long enough in Utah to have acquired that information on the Mormon question of which he seems to have possessed himself. I allude to Judge Drummond.

The receivers to be appointed under section thirty of this act, who are to take charge of the property of convicted polygamists and divide its proceeds among the former wives, are the only official persons in Utah not required to take this vow of virtue. The omission is significant, to say the least. Let me call the attention of the House to the absurdity of this thirtieth section. It proposes to confiscate all property of all persons convicted of polygamy for the benefit of their wives. Why, there is no property in Utah save that which depends upon the peace and prosperity of the people. There are no accumulations of wealth.

There is no coin to any considerable extent in the country. Lands and flocks and herds compose the bulk of the Mormon possessions. Let there be sixty days of war, and all the property left in Utah would not sell for enough to furnish a week's subsistence to the women in Utah.

Oh, but this bill proposes that the Secretary shall appropriate or expend the sum of $100,000 for the relief of the forty thousand concubines to be taken from their protectors—about two dollars and a half each! A munificent appropriation! Enough, with economy, to give them about three days' rations each! And, sir, what will you make of these forty thousand women whom it is proposed by this bill to take from those who now support and protect them? What position will they occupy? Which of you will open your doors to them or invite them to sit by your firesides or even labor in your kitchens? The flimsy barrier that protects them from the very depth of social degradation is the fact that they are wives by a custom existing in Utah. It is a pitiable position, but it is better than that of their unhappy sisters whom necessity rather than vice has driven to the streets of your cities and the wards of your hospitals and prisons. Sir, this is not the place to discuss that social evil which keeps pace with the stately steps of civilization, and bears aloft its putrescent glow by the side of her starlit pathway; neither is it the time to legislate for that smaller social evil which excites our attention because it is the only vice which stains a community otherwise most virtuous, most peaceful and exemplary. Take the children of Utah and scatter them homeless and hopeless waifs through the arteries of your great cities; take the women of Utah and place them in the splendid dens that line the thoroughfares of Boston, New York, Philadelphia, Baltimore, and Washington; take the men of Utah, return them to the Atlantic States, and make them casual customers of those whom they now support and protect, and how much will Christianity have gained, how much will society have been benefitted, how much will the honor and power of the nation have been vindicated and strengthened?

Mr. Speaker, I do not intend that my position upon this matter shall be misrepresented to my constituents or to the country. I regard polygamy as an evil to be discouraged and a violation of law which should be, if possible, prevented. I simply doubt the wisdom of the means selected to achieve that result. For the coercion and misrepresentation and fraud with which the Mormons have sometimes sought to carry out their purposes there will come a day of reckoning and repentance. For the murderers of Mountain Meadow the God of justice holds in his hand some terrible retribution. But because of crimes some of that people may have committed in the past, nor yet because of their refusal to obey the laws we have made for them alone, I am not willing to plunge headlong into war. If there be those upon this floor who desire to confiscate the property of these outcasts, who consent to give their men to the sword and their women to the bagnio, and who are ready to meet the just reproaches of a tax-burdened and humane people, they must proceed without my help. I am not willing to look upon the ruin of the great road which forms the keystone of the arch of the highway around the world. I am not willing to destroy the channel through which my people hope to receive the life-currents of empire. I count the cost and I count the result, and I am not willing to pay the price of reaching that result. I will not vote for this bill which will add millions to the debt and thousands to the muster-roll of the nation's dead, and in the name of a people who have burdens enough to bear and kindred enough to mourn, I protest against the passage of this most unwise and ill-considered bill. I yield the remainder of my time to the gentleman from California (Mr. Sargent).

The Omaha *Herald* says the Cullom Bill "is generally regarded at Washington as a 'job' put up in the interest of the Colfax carpet-baggers in Utah."

INDIGNATION MEETINGS OF THE LADIES OF UTAH,

TO PROTEST AGAINST THE CULLOM AND CRAGIN BILLS.

(CONTINUED FROM PAGE 228.)

The meeting at

GRANTSVILLE

was held on the 20th of January and was opened by prayer. Mrs. H. A. Barrus was elected president. In addressing the assembly, Mrs. Barrus said they had met to express their disgust at what is known as the Cullom bill, now before Congress. She dwelt in severe terms on the provisions of the bill, and said that if such a bill were enforced it would reduce their husbands, sons and brothers to a condition as deplorable as that of the Indians.

Mrs. N. A. Sabin, Mrs. Sarah Hale and Mrs. H. Rowberry were unanimously elected to draft resolutions expressive of the indignation of the meeting at the bill.

While the ladies of the committee were absent, various speeches were made denouncing in strong language the contemplated interference of Congress in the affairs of Utah.

On the return of the committee a series of resolutions was read by Mrs. N. A. Sabin condemning the Cullom and all such bills as most unjust and unconstitutional, and expressive of the willingness of the ladies of Grantsville to remain in their present condition, with which they expressed themselves fully satisfied. The resolutions were adopted without a dissenting vote.

A similar meeting was held at

MILTON,

Morgan County, on the 20th January, over which Mrs. J. J. Edholm was appointed to preside. Mrs. Edholm addressed the meeting in a manner suited to the occasion, stating, in the course of her remarks, that the bill against which they had assembled on that occasion to protest, was one whose provisions were calculated, if enforced, to annihilate all our claims to civil and religious liberty, which is granted to every loyal citizen of the great republic by the Constitution, and it was their duty to use all the exertion, power and influence they possess to resist such disgraceful measures as are contemplated in the Cullom and Cragin bills.

Mrs. I. Hansen, Mrs. Nelson and Mrs. E. Corbitt were chosen to draft resolutions. The resolutions were few, but to the point. They protested against the bills in question, more especially the Cullom bill, and expressed the willingness and determination of the ladies of Milton to sustain and uphold the principle of patriarchal marriage as revealed from heaven through Joseph Smith. The resolutions were heartily endorsed by those present. After suitable remarks had been made the assembly was dismissed.

The ladies of

PROVIDENCE,

Cache County, held a mass meeting Jan. 21, of which Mrs. Budge was chosen president and Mrs. S. Rammell secretary.

The president stated she was pleased to see so many of the ladies of Providence gathered together to express their indignation at the Cullom bill, and added, "We accept polygamy as a law of Heaven, and desire to sustain our husbands in furthering the designs of God." The world had already been shown the advantages of polygamy over monogamy. In that town there had never been a case of child birth out of the circle of wedlock, nor a house of prostitution, nor a case of adultery known since its settlement, some eleven years ago.

Resolutions expressive of the feelings of the ladies towards the measures proposed in the Cullom bill against the people of Utah, were then submitted to the meeting and unanimously sustained. After other speeches had been made the meeting dissolved.

[TO BE CONTINUED.]

At Bonny, West Africa, any woman having twins is drummed out of town to starve in the bush, and the babes are killed.

THE LATTER-DAY SAINTS' MILLENNIAL STAR.

TUESDAY, APRIL 26, 1870.

SAVING GRACE IN MORMONISM.

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A Salt Lake correspondent of a New York paper says "polygamy stands between the Utah women and disgrace." That is an indubitable fact—long may it stand. There is a vast amount of saving grace in Mormonism. If the Mormons with their polygamy can save their women from disgrace, it is a great deal more than modern Christians with their monogamy can do. That is another indubitable fact. Polygamy is marriage, plural marriage, and we should very much like to know if, among the many inventions which men have sought out, that grumbling correspondent knows of any which can supersede marriage in "standing between maternity and disgrace." One great difference between Mormonism and Christendom is that Mormonism does insist that marriage shall interpose "between women and disgrace," and that without denying marriage to any properly qualified person either, while Christendom does no such thing, for it practically denies thousands on thousands of women the glorious heaven-born privilege and right of marriage, than which there is none more indisputable, none more vital, none more sacred, none more precious, none more far-reaching in its results. In Christendom wicked men with impunity drag down women to disgrace, and trample them under foot in the mire, nothing interposing, but everything aiding and abetting the fiendish business, while the pious people stand aloof and whiningly cry—"We can't help it." The Mormon women are blessed with an allsufficient something, which stands uncompromisingly "between them and disgrace," but hundreds of thousands of women in Christendom are bowed down to the earth in heart-rending sorrow and burning shame because they have absolutely nothing to "stand between them and disgrace"—and who pities them? What is a civilization or a religion worth, if it does not provide a way to live in honorable procreative usefulness? That in its perfection is life and immortality, which are brought to light in the Gospel. What is a man fit for, if he refuses to place marriage "between women and disgrace?" He is fit for the burning, and for very little else. What is marriage for, if it is not to "stand between a woman and disgrace?" And if so, who can forbid marriage, single or plural, and stand guiltless before God? What Christendom so deplorably fails to do, that Mormonism does, fully and completely—it enjoins men to place the holy institution of marriage "between every woman and disgrace," keeping her delicate and trusting feet carefully out of the mire of sin and shame and degradation, and leading her unfalteringly and tenderly and considerately and joyfully to the safe and exalted plane of honorable maternity. While Christendom is confessedly powerless, Mormonism is happily endowed with infinite power to save women as well as men from the grasp of the destroyer, and ena-

ble them to fulfil the divine purpose of their creation. Well may every woman exclaim—"Bless the Lord, O my soul, and give thanks unto His holy name, for He hath provided a competent way of life and salvation, of honor and exaltation and glory for His handmaidens in this nineteenth century." J. J.

A COMEDY OF BUNGLINGS.

THE current crusade, or attempt to institute a crusade, in the United States against the Mormons is not only a laughable comedy of errors, but a side-splitting comedy of bunglings. There was Colfax swinging round the circle with his lecture on the Mormons, after which came his one or two newspaper articles. Taylor answered him and he retired through his own little knothole into his senatorial chair. Colfax's co-worker, the lovely Anna D., fired away in her own termagant style at the Mormons, but still she has been anxious to impress her hearers with the facts that, after all, the Mormons are not half so bad as the rest of the world, many of whom she terms "whited sepulchres," for the Mormons stand out boldly in their true colors, and she doesn't call them whited at all, nor even hypocritical, in fact she is puzzled to tell what color they are of, only she is satisfied that they are of far better color, texture, consistence, and quality than the men of New York, or any other men of America collectively. With all her passionate denunciations of the Mormons and polygamy, which never hurt her, she prefers Salt Lake to New York. Anna is clever, but there are a great many important things which she does not know—hence she makes great mistakes. The same may be said of all the able opposers of Mormonism—hence they all make blunders, and blundering along they go.

It is really ludicrous to see the comedy as it is unfolded to the view. Everybody is quite certain that something ought to be done with the Mormons, but exactly what that something should be is the great confounding question. Some people see no virtue except in the outrageous, and they go ferociously for really outrageous measures, to which more reasonable people are greatly opposed. Congress is conjured to do something, so Congress takes up the wondrous tale and tries to pass a bill of marvellous pains and penalties. Congress cares very little about the Mormons, and would gladly let them slide, but then Congressmen on the stump are mortally afraid of such queries as, "Why don't you do something with the Mormons? Why don't you pitch into them?"

Congress is trying to do something with the Mormons, but it appears that the more it tries the greater the muddle. The Cullom Bill is the great topic, and nobody seems satisfied with it. Almost all the newspapers cry out loudly against it. Gov. Shaffer thought the Bill would not pass, but thought something must be done to satisfy public opinion. Poor old Public Opinion has been so badly and persistently pricked and punched and raked and harrowed up, and made so irritable and nervous and cross about the Mormons, that it is no use talking, something must be done to mollify the testy old gentleman's exacerbated and lacerated feelings, some sacrifice to the Moloch of anti-Mormonism is demanded, though nearly everybody "as is anybody" is anxious, like Pilate, to wash his hands of the proceeding, albeit few people dare do

other than join in the prevalent hue and cry that "something must be done," and most would rather wash their hands in the dark than be seen doing it in the light.

Even the Springfield *Republican*, Sammy Bowles' paper, comes out flat-footed against the Cullom Bill, terming it "preposterous," "impossible without precipitating civil war," a "mistake;" that it is "another illustration of the power of cant" (yes, both cant and can't), simply "abstract denunciation and wholesale prohibition," a law that will be "neither respected nor enforced," but "will do more harm than good," a law which "nobody expects to be carried into execution," and therefore "another specimen of dead letter legislation." The Bill passed the House, says the *Republican*, because it is easier to vote against Mormonism than to explain with *eclat* to a brawling political opponent why you wont vote against it. Yet the *Republican* affirms that such legislation is neither wise nor practical, that it simply represents the "dominion of the abstractly moral in American politics," that is, professing and voting for what you don't believe in, don't expect to be carried out, and don't care a fig about, except to satisfy appearances. Well, the opposers of Mormonism are largely given to be abstractly rather than practically moral. Abstract morality is such a dreadfully easy virtue, and very slippery withal. It is Anna's "whited sepulchre" sort of thing all over and all through.

Now Congress must have got itself into a pitiable predicament when it is wrong if it doesn't vote against Mormonism, and wrong if it does. Is has evidently sheered off into one of those pitiable phases of human wickedness where it finds itself bound for the land of condemnation, take which course it will and any way it may fix things. By the barest possibility, the *Republican* thinks, the Bill may frighten the principal Mormons into abdication or flight, leaving a residue of "generally inoffensive and valuable population." But if the Mormons, like the Dutchman, "vont shcare vorth a tam," even this remote possibility will vanish into thin air as the most mythical of all myths, and the scarecrow movement will make another ludicrous scene in the comedy.

Much had been said about the "bondage" of the Mormon women, and great things were expected of them under certain circumstances—that when they could they would pull down the house, desert their husbands, and fly to the arms of libertine liberators. Well, the Mormon women have obtained the franchise, and can vote for whom and what they please politically, as they always have religiously. But they have not voted for their enemies. On the contrary, they have raised their united voices to ask Congress not to pass the Cullom Bill, nor any such unconstitutional Act. This takes staggeringly aback many sanguine individuals who were expecting to see the Mormon women fly off at a tangent from their husbands, their homes, and their religion. The fact is, the women part of creation have been swindled out of their indubitable rights by the rascally monogamists about as long as the best women can stand it, and it is no wonder if they get seriously, if not fiercely, indignant at any further attempts at such swindling. As the Mormons, men and women, will not break up their families, but will persist in their constitutional right to the pursuit of life, liberty, and happiness, the "abstractly moral" folks wont let Congressmen rest till they "do something," bnt keep punching at them, as if it was the function of the Government to enter the sacred precincts of individual homes, break up families to fragments, and scatter them as

outcasts abroad on the world, for no other reason than that they desire and try to live in peace, harmony, and unity together.

The Democrats voted against the Cullom Bill, but they wish it to be particularly and distinctly understood that they did it because they are opposed to persecution, not by any means that they endorse polygamy. Well, we hope they will be rewarded for the good they do, not for that which they don't do. It is natural for the Democrats to be a little fearful of persecuting the Mormons. They tried that policy in Buchanan's time, and found that it did not pay, but proved to be one of the rocks upon which the Democratic party split, and common charity induces them to warn the Republican party to beware of making shipwreck on the same rock. As to the desire of the Democrats to have it well understood that they do not endorse polygamy, bless their fearful souls, it is to be hoped that nobody will wrongfully credit them with voting for polygamy. Nobody expected they would. Polygamy is not intended for them—they have nothing whatever to do with it. One wife is as much as they want (unless it is their neighbor's) or deserve in this world, and more than they will get in the next, unless they repent and work righteousness.

Lastly comes along the news that all parties at Salt Lake—men and women, Mormons, On-the-fence-Mormons, Jack-Mormons, Spiritualists, Jews, and Gentiles, are protesting to Congress against the Cullom Bill before that body. On the strength of this news the Springfield *Republican* says—

The agitation is healthy and will do more good than the law would itself. The Gentiles, we infer, are regarding such legislation somewhat differently from what they did a few weeks ago. Certainly they are divided on the subject, and some of the more prominent, including federal officers, are now opposing it. All the indications from Utah are favorable to reform and revolution by peaceful means. Congress should "let well enough alone."

Thus does the comedy proceed, extraordinarily affluent in the ludicrous. Well, the comic is preferable to the tragic. Laughter, when it doesn't demoralize, is healthy. J. J.

SWITZERLAND.—Elder Edward Schoenfeld, writing from Zurich, April 20, says—"A General Conference of the Swiss and German Mission was held April 17, at our meeting-house in Riesbach bei Zurich. The Saints were highly pleased to be honored with a visit from Albert Carrington, President of the European Mission, and Lewis W. Shurtliff, President of the London Conference. Their excellent instructions were interpreted in German by Elders K. G. Maeser and E. Schoenfeld. A good spirit prevailed. The abovenamed brethren left Zurich, April 18, for Geneva and Bern, to hold meetings there on the 19th and 20th. Elder Heber Young went with them. Elders Maeser, Grant, and Schoenfeld will meet them at Bern."

THE UNITED STATES.—Elder A. C. Brower wrote from Fond du Lac, March 16, that he expected to baptize a few at that place. He was in good health and spirits and had been very successful in his labors, but had not done preaching the Gospel in the East. He was staying at the house of brother Beckley, concerning whom he wrote—"He wishes all the Elders who come to Wisconsin to call at his house in Fond du Lac and make it their home."

Elder Israel Evans wrote from Des Moines City, Iowa, March 16, to the *News*. He and brother Murdock had been laboring in the western part of

Pennsylvania and New York, where they had been well treated generally and in most places had obtained houses to preach in. Near Titusville, Pennsylvania, on invitation they preached in a large hall to an attentive audience and were asked to preach again, but the principal trustee objected. They held five meetings in Oil City, and were threatened with a mob, but a few friendly men prevented it. Through Canada and Michigan Elders Evans and Murdock preached, holding several meetings, and talking with many persons concerning the Cullom Bill, most of whom looked upon it as high handed injustice. Of a meeting in a fine hall at Sinclairville, Chautauqua County, N. Y., Elder Evans says—

One man said he would play Brigham. He invited his neighbors' wives and daughters, twelve or fifteen in number, to go to meeting with him. They came in single file, placing themselves in a row on a reserved seat right in front of us. The audience cheered a little, after which I remarked that we were well pleased with that gentleman's move, it looked real old fashioned, made us think of home; we were not aware that we were making converts by platoons before; thus acknowledging as a compliment that which was intended as a burlesque. The whole congregation cheered us heartily, and our meeting passed off first rate.

CORRESPONDENCE.

AMERICA.

St. Joseph, March 21, 1870.

President Albert Carrington.

Dear Brother, — The Muddy is a small stream, which empties into the Rio Virgen, about twenty-five miles above its mouth. Its general direction is from north-west to south-east. It is about thirty miles in length. It passes through a narrow valley, from a few yards to one and one-half miles in width. The hills on either side of the valley are several hundred feet high and are composed of sand, rocks, and the debris of decomposed rocks and mountains. Every storm of rain brings into the valley additional soil, composed of clay and sand, and every wind its contribution of sand and dust. The water of the stream is good, though it has the taste of water which passes through swamps, and is not cold. The screwpod meskeet and honeypod meskeet are the largest trees or rather shrubs that grow in the valley. The root of honeypod meskeet is dug for wood, and it furnishes as much and better wood than the tree itself. There are many other thorny shrubs and some willows growing on the stream. There were no cottonwoods growing, but the people have transplanted thousands of them from the Beaver Dams, which are growing very luxuriantly under cultivation.

The thermometer ranges from 20° to 117° in the shade. It seldom rains. The first settlement was made at St. Thomas in January, 1865, by Elder Thomas S. Smith, with a company mostly from Davis County, Utah. St. Joseph was settled the June following. These settlements were scarcely made when they were torn up in consequence of Indian difficulties and moved into forts. The country was so exceedingly barren and forbidding, the weather so hot, and ants were so numerous that many persons left in disgust, while others took hold with a determination to make the mission a successful one. Four settlements now exist—St. Thomas, near the mouth; Overton, seven miles above; St. Joseph, five miles above Overton; and West Point, 12 miles above St. Joseph. There has been immense labor expended in controling the water in canals, which continually keep filling up with sand, and this difficulty has caused some of them to change their location at great sacrifice.

The valley, although composed of reddish sand and red and blue clay soil, and in many places injured by deleterious minerals, when well culti-

vated and properly irrigated produces good cotton, excellent wheat, barley, oats, sorghum, and choice grapes, which ripen to perfection. Sweet potatoes are also produced. Many settlers are planting out hedges of the mescrew and osage orange. The four settlements contain 150 families, saying nothing of those who oscillate, principally in the direction of Salt Lake. The people are healthy. It is 70 miles from this valley across a desert of sand and rock to a body of timber, but exploration has not furnished a knowledge of sufficient water for a steam saw mill. The little lumber used for building in these settlements has been brought from Pine Valley, a distance of 130 miles. The general character of the country comes up in my estimation to the character of an Arabian desert or an African Sahara.

Bathsheba accompanies me on this mission. She says I must not close without sending her love to you.

St. George, March 25.

We have arrived at St. George, all well, after a magnificent but fatiguing journey of 250 miles in 12 days, and holding seven meetings with the heroic Saints in the Muddy settlements. The President is much less fatigued than he was when he first arrived at St. George, although he has driven his own team on the whole journey.

GEO. A. SMITH.

UTAH NEWS.

THE following are from the *Deseret News* to March 30:—

Mrs. Amy Stone was to play in the Theatre one night, April 2.

A great number of grasshoppers had hatched out in the 19th Ward pasture.

"T. W. E." thinks the "Bear Lake monsters" belong to a species of the seal tribe.

In the Third District Court the first case of Captain T. H. Bates *vs.* the U. P. R. R., was decided in favor of the plaintiff.

Elders W. Bringhurst, Joseph C. Rich and Joseph Matthews had returned from their missions to the east, all looking well.

The company of 30 returning missionary Elders, spoken of in last week's STAR, arrived March 29, all well and glad to get home.

Harry Pudsey, while endeavoring to capture a badger above the 20th Ward, was shot in the instep by the accidental discharge of his pistol, the bones of the part being shockingly fractured.

A young man named T. J. Stevens was thrown from a wagon with a runaway team in South Temple Street. He was picked up insensible, and it was found that three of his ribs were broken, besides serious internal injuries. Hopes were entertained of his recovery.

O. J. Hollister had declined to be a member of the committee appointed by the mixed meeting at the Masonic Hall, March 26, to draft a memorial to Congress in favor of a modification of the Cullom Bill, and Bishop Tuttle, Episcopalian, had been appointed in his stead.

President Young and party were to hold meetings at Santa Clara March 26, and return to St. George the same night. The party were to hold meeting at Toker March 29, stay there that evening, start for Kanab, via Virgen City, the next morning, and return to Toker April 6.

The jury in the Third District Court, in appeal case from Weber County Probate Court, returned a verdict of murder in the first degree against Augustus Sprouse. Sentence—fifteen years hard labor in the Penitentiary. The *Telegraph* says second degree.

At the biennial meeting of the Jordan Irrigation Company, March 23, Hon. W. Woodruff chairman, Geo. A. Smith was elected President of the company; Wilford Woodruff, Treasurer; Robert L. Campbell, Secretary; A. H. Raleigh, Enoch Reese, Jos. A. Young, A. W. Cooley, and Henry Grow, Directors.

Elder Charles C. Rich wrote from Paris, Rich County, March 20, that he arrived there from the city, Feb. 27. He passed 25 miles of bare ground on Bear River, and the snow was all off that valley when he got home. The Saints generally at Bear Lake felt well. They had breadstuffs to serve them till harvest, also seed grain.

President Geo. A. Smith, writing from St. George, March 12, says that the President and party attended meeting for the dedication of the Third Ward Schoolhouse, March 11, and on the 12th held meetings in the Tithing Office yard and in the basement of the new meeting house, the wind blowing a gale, and finally compelling early close of the meetings. The people were addressed by Presidents B. Young and Geo. A. Smith, Elders B. Young, jun., Erastus Snow, J. W. Young, A. M. Musser, and C. R. Savage, and Bishop L. D. Young. More building and of a better class was going on at St. George than in any other settlement visited, according to population and advantages. Brother C. R. Savage was taking views of romantic scenery in the neighborhood.

Speaking of the settlement effected by Bishop J. Sharp with the Central Pacific R. R. Company for work done on the Benson, Farr and West contract on the Promontory, the *News* says the amount collected ($100,000), though it "will not cover all the claims due, still it is fully as much as—if not more than—many expected, from indications, would be collected, and will be a means of relieving many who have worked on that contract from pecuniary embarrassment. Governor Stanford and the Board of Directors of the Central Pacific treated Bishop Sharp with great kindness, and he entertains the best of feelings towards them, as they also towards the people of Utah, in regard to this matter. We presume that brothers Farr and Sharp will have a public statement to make to all the sub-contractors on that contract, before making payments. The drafts they received are time drafts."

President David P. Kimball and Judge James H. Hart, from Bear Lake Valley, via Bear River Valley and Wasatch, reported that there had been considerable travel all winter by that route, and that it could be easily kept open. Hon. C. C. Rich reached home (Paris) from the Legislature in three days, stopping one night at Wasatch. Paris and Wasatch are distant 75 miles by the route used, but by making a road up Lost Chance Cañon the distance would be 65 miles. The help of those called last year to settle at Bear Lake was much needed. It was intended to make three settlements in Bear River Valley, between Wasatch and the Lake, the nearest settlement to be 20 miles from Wasatch. It was thought that valley had advantages over Bear Lake Valley, and there are fine openings for settlements. The winter at Bear Lake had been very mild, and stock had run out all winter on the east side of the Lake. The health of the people had been excellent—only one death during winter. The mail all winter had been carried on snow shoes. As soon as grain was put in, it was the intention to complete the road between St. Charles and Logan.

The following are from the *Ogden Junction* to April 2—

Mr. Pugh gave a concert at Ogden March 24.

The Ogden Second Ward Co-operative (Mercantile?) Institution, April 1, declared a dividend of 15 per cent. for eleven months.

Dr. Tibbitts was fired at by two ruffians near his residence on the night of March 24, and struck by a bullet on the shin, but not seriously injured.

Hoopersville was growing rapidly. New buildings were going up and the settlement was extending. A commodious schoolhouse was nearly completed.

The citizens had "conkered" the mumps and were busily engaged in plowing, sowing, and fencing. Much small grain was up and looking well.

Mrs. Landt and Mr. L. Crockett shot at Frederic Fullried, at the Court House, March 15, but didn't hit him. They charged him with attempting to seduce Mrs. Landt and Mrs. Crockett. Landt and Crockett were fined $5 each, and Fullried was acquitted, as the charge was not sustained.

The following missionaries arrived at Ogden March 29—"Elders F. A. Hammond, Richard Maxfield, Millen Attwood, Samuel Attwood, E. M. Reese, Levi Thornton and wife, N. Groesbeck, Wm. W. Sterrett, Zachariah Decker, and Grandison Raymond. They were accompanied by Mr. L. Scovil of this city, and his brother, H. B. Scovil, who, we understand, has come to reside here, Mr. Ira Pettit and wife, who are on a visit to relatives, and Mr. J. D. Sterrett, Mrs. Phebe Abrams and Miss Rebecca Brown, who have come to take up their abode among the Mormons. The whole party looked well, and the missionaries said they never felt so homesick in their lives as during their short absence."

The *Salt Lake Telegraph* says Bassett and Roberts had sold out their goods to Walker Bros., and the Z. C. M. I. had purchased the building occupied by B. & R.

Nos. 1 and 2 of the *Keepapitchinin* have come to hand. They are full of spice, wit, humor, fun and all that sort of thing. The illustrations are wonderful. The *Keepapitchinin* is published semi-monthly, at Salt Lake City. Price one dollar and a half per annum.

SCRAPS OF NEWS.

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In the U. S. Senate, April 12, Senator Cragin, from the Committee on Territories, reported the Cullom Bill, with amendments, but failed to have it made the special order for April 18. A few sections are added which make it unlawful for the Mormon authorities to grant divorces, provide that women may sue for and recover compensation for labor and services performed while considered as spiritual wives, and punish the advising or countenancing of polygamy, even by being present at the so-called marriage or sealing ceremony.

A London couple named Worms quarreled in bed and concluded to get up and "fight it out" on the floor. The wife broke a decanter and her husband's nose at one blow. He had the wound sewed up at the hospital, and his wife took him home, of course very sorry for what she had done, but she "couldn't have helped it if she had been hung."——All the last century British peers have passed away.——North Wales is singularly free from crime. Three county sessions—to wit., Montgomeryshire, Anglesea, and Flintshire—were maiden, and Carnarvonshire could only present one prisoner for trial. We always did like those Welsh people.——A girl in a Catholic church at Seymour, Connecticut, forbade the banns for a connubially inclined couple, talked over the priest, who then married her to the bridegroom, leaving the other intended out in the cold, poor girl. Why did not he marry them both?——Mr. O'Connor, of Moorock Lodge, having lost his nose by a brutal outrage, has had a new nose made from his own (fore) head. The new nose looks better than his natural nose did.——The Liverpool police are looking sharp after the "hop" houses.——"L'Union des Femmes Chretiennes" is a Parisian society for reforming the fashions, each lady promising to spend only a certain sum upon her toilette annually, and to pay ready money.——There was no business at the Axminster quarter sessions, and mayor Millard delivered the following charge—"Gentlemen, I have nothing to say to you." The court then closed.——A cheese factory on the American method has just been established at Derby——The funded debt of the United Kingdom, Feb. 24, was £727,539,956 4s. 6d.——The use of silver coin is becoming general again in New York.——Specie payments have been resumed in Rochester, N. Y.——Sweden is getting up an expedition to look after the North Pole in 1871-2.——Mr. Geo. Hudson, the "Railway King," is visiting in the North.——Princess Christian expects something next month, if not before.